2: Damm et al. --14 [2] (1909) 1938 Woleaians
116, 152, 437 Ifaluk

Sarfert noticed that, when they were bartering, [AN: chiefly tobacco] they always had their minds set on one particular object; if they could not get it they usually took their exchange gifts back again. Then they calmly set ridiculous prices on even the tiniest things, which they were offering. If Sarfert became angry, they explained that the white man could produce all these items easily, and he had an adequate supply, while they did not! Lütke and Kittlitz also noticed this selfish attitude, and they had been warned about these islanders by the whalers.

They were astonished at the phonograph, laughed at it, but kept at a safe distance, and tried to peek into the horn. They thought that a man was hidden inside the apparatus!

2: Damm et al. --45 (1909) 1938 Woleaians
116, 177, 437 Ifaluk

In olden days there was more commercial activity than in 1909; however, the Ifaluk natives never equalled the skill of the Polowat people in this respect. At the time of the Hamburg South Sea Expedition they still purchased the fine spondylus shells on Aurepik and Truk, and paid for them with loin aprons and knives. The tribute voyages for Yanelap are not so important as they used to be either.

2: Damm et al. --172 (1909) 1938 Woleaians
116, 437 Faraulep

Commerce was arranged on a barter basis, with coconuts for change. A small canoe cost three woven dress mats, and one of these mats was worth a hundred coconuts.

2: Damm et al. --172 [2] (1909) 1938 Woleaians
116, 484, 437, 178 Faraulep

In olden days the natives of Faraulep visited the following islands to do business: Unaňăi, (Oleai), Auripĭk, Ifalŭk, ℓorŏl (Sorol), Uejĕĭ (Fais), Magemŭx (Mogemog), Yap, Nŏlu (Ngulu), Palau, Songosor, Pur, Merir, Lāmutsĕx (Lamutrik), Setŏuan (Satowal), Sŏux (Hok), Unŭon, (Onon), Piserăs, Tsŭk (Truk), Magur, Moirăla (Murillo), Ratak, Magĭl (Mokil), Ebon, Nutaŭ, Gătsaŭe (Kusai). They also had a lively commerce with the Marianas (Guam, Saipan). Then other islands were visited long ago, but the present generation can not identify them: Uaxŭ, Solnĭs, Bahaŭ, Ănelulu (Honolulu??). These long trips have been given up, on account of the death of the old sea captains, and the lack of interest of the young men; and today there are just a few islands in the immediate vicinity with which the natives deal.

2; Damm et al. --172 [3] (1909) 1938 Woleaians
116, 437 Faraulep

From Lamutrik they get kamŏs, reng color, tortoise shell, and from Truk clothing mats; from Aurepik kamŏs, spondylus necklaces, dance girdles, kid, from Satowal reng color and necklaces from Truk, from Ifaluk and Oleai ropes, nets, woven mats. In exchange the Faraulip people give the mats they have woven, ropes and sleeping mats.

4: Krämer--250 (1909) 1937 Woleaians
116, 437 Woleai

...reng, which was brought from Truk, was looked upon as the money of Oleai.

5: Kittlitz--152 (1827-8) 1858 Woleaians
116, 152, 437, 609 Ifalik

The population was fairly large, but the natives did not make a very good impression on us; they were selfish in their barter, and attempted to steal on several occasions; this confirmed what we had heard about these little islands from the fishermen on some whalers. There were some unusually large sea-shells, which were in fairly good condition, among the things that were offered to us for trade. Here again [MR: early April] there was not enough to eat, and all the natives wanted to be given food.

11: Born--176
116, 437, 651

(1903) 1904

Woleaians
Woleai

In former times the people of Oleaï went on frequent expeditions to Gatschbar to make their tributary payments, consisting of woven mats, Gau, the gold of Jap, and ornaments, as the people of Ululssi still do today. In our time, however, world trade has modernized communication among the Micronesians. A few months ago, the head chief, Follebu, went to Oleaï on a trade schooner to survey his territory. He also levied a tax of 17,000 coconuts on his subjects; this tax is collected by an American company which gives the chieftain its equivalent in European articles of trade, which are worth about 150 Mark.

Even today, however, the peoples of Oleaï still go on sailing expeditions which take them as far as Ruck to get Reng, the [177] pulverized roots of the curcuma plant which is the money of the Oleaï, in exchange for woven mats, ornaments, and canoes.

During my stay there, a fleet of 10 canoes was expected every day; they had departed for Puluad a year ago. Unfortunately I was not able to wait for their arrival. I did see, however, the arrival and departure of canoes almost every week. They went back and forth between the island and Faraulip, Ifaluk, and Aurepik. The people of Oleaï have close economic and family ties with these three island groups. There is a constant exchange of articles of trade and even of persons among them. Because of the many intermarriages they are all closely related. Aurepik is a distance of 80 nautical miles from Oleaï, Ifaluk is 40 and Faraulip 100 nautical miles distant.

11: Born--179-180 (1903) 1904 Woleaians
301, 531, 437 Woleai

This ornament [ML: jil, a belt worn by women] is an admirable example of Micronesian art, and shows a great deal of taste and aesthetic feeling. It is made on the islands of Ululssi, Feis, Aurepik, Ugulu, and Sorol, where the people of Oleai buy it in exchange for mats, canoes, and food. The best jil are made on Aurepik. They are about 60 to 70 centimeters long, and 4 or 5 centimeters wide; they consist of shell disks and coconut beads strung up on nine strands which are held together by ten tortoise shell buckles, pak-ele-jil. The basic pattern is always the same, with only a few slight variations in details: there are two black areas with a [180] white line through the center, three smaller areas with a black line through the center, and two white areas at each end with a black cross, which again has a white area in the center.

The value of these belts varies considerably, depending on the care with which the work has been executed and on the type of materials chosen. The most highly valued belts are those which have black beads made of tortoise shell rings. These are made on Ugulu and Aurepik. Those made on Sorol and Feis have the lowest value. Here the separate strands are shorter and they are not held together as firmly as in the other belts, and the beads are not made with as much skill and care as those on Aurepik.

No matter how unimportant the transaction, the native in question never fails to ask mita gatschau (What will you pay?). The term gatschau, to pay, might be called the leitmotif of the Oleaï natives in their dealings with white people. Whoever pays well is a good man, and he who does not is bad. This is true of the natives of all ages.

A small birl, barely three years old, once saw a picture of a woman in one of my magazines. She asked me if it were my wife, and when I laughed and said that it was, she immediately asked, "mita gatschau?".

While the people of Jap often refuse payment, even for a large amount of work, with the words "pelnou olag (It is only an act of friendship)", and never demand payment outright with very few exceptions; the natives of Oleaï immediately counter a request with the question, "Do you have enough tobacco to pay for this?". If one wants to rent a canoe, it must be paid for; then payment is demanded for each of the natives who goes along, whether his presence is necessary or not, and finally every time a magical formula is used for a possible squall, far removed from the course, it must also be paid for.

I believe that this unpleasant trait in the character of the natives is a result of the poor example which white people so far have set to the natives. For the most part, they have come into contact only with traders and sailors, who in a sense were dependent on the natives and always demanded something from them. The natives themselves were always the givers, not the receivers. Added to this is the fact that there were many

drinkers, rough men, and other undesirable elements among the Europeans, which naturally did not increase the respect of the natives for white people.

12: Lutke--134
116, 262, 437

(1828) 1835

Woleaians
Ifalik

They all wanted something to eat; they all offered shell-fish, materials and even canoes for sale and they knew how to drive a keen bargain.

12: Lutke--138
116, 152, 437

(1828) 1835

Woleaians
Woleai

The inhabitants of Ouleai had no more hesitancy about begging than the natives of Lukunor; the little boys were the worst, and when they saw that Doctor Mertens was collecting sea-shells they brought him all sorts of atrocities which they tried to sell. They tossed them on the ground if he refused to pay the price that they demanded.

12: Lutke--139 140 (1828) 1835 Woleaians
116, 437 Woleai

We were surrounded all day long by a crowd of natives in their canoes; they bartered gaily fish, shell fish, materials, but very little fruit, and then only coconuts. They were perfectly honest but they made a great deal of noise. The chiefs brought us coconuts as a gift, not in canoes full as on Lougounor, but in clusters of six, and they did not fail to demand knives and axes in exchange for them. They had a great deal of fish and of different kinds. They asked high prices for the ropes, which I would have liked to buy; but, strange as it may seem, the canoes, which are the most trouble to build and which form the basis of their wealth, were sold for a song. I purchased a small canoe for an ax, and one of the largest, with [140] all its equipment, for three; and they will surely wear out two of them while they are building a new canoe. It is perhaps because of their abundance that they are so cheap. We saw several canoes in front of nearly every house, and there were a great many in process of construction. A large number of these canoes go to Guahan in exchange for iron.

13: Lutké--149-150 (1827-1828) 1836 Woleaians
116, 562, 437 Woleai

At Ouléaf the women came quite close to our vessel, but they never arrived in the men's canoes. They took pleasure in crying and calling us by our names, which they sometimes pronounced in the most comical manner. Though they reiterated their demands [AN: for ornaments] unceasingly, in order to obtain more than we had given them, they appeared to receive our gifts with a kind of disdain, and this greatly amused us. Some of them wore pretty belts, of the width of about two fingers, made of the wood of cocoanuts and of white shells put together in a way that recalled mosaics...as I wanted to [p. 150] own one of these belts very greatly, I offered them a considerable price, in their eyes, for this single article; but these women multiplied their demands to such an extent on every occasion I yielded to their instances, that I could not succeed in obtaining one for myself. It seems, besides, that the women set great store by them; I sometimes saw men adorn themselves with them, but they were no more inclined to give them up, alleging, to justify their refusal, that this ornament belonged to their wives.

23: Pereiro--13-14 (No date) 1895 Woleaians
116, 131, 437 Woleai

According to Coello, Don Luis Torres made a map of the islands that constitute this group in 1804, which number 23 and are located on a barrier reef 10 kilometers long and 5 wide. The location at the extreme north of the island of Raur, which is the most south west, if 150° 9' 54" long. N. This island is the point at which the boats trading in copra stop. The reef on which these [14] islands are situated has a 15 mile circumference and is open at the south.

28: Spiro--42 [6] (1947-48) 1949 Woleaians
116, 437, 423 Ifalik

"The only commercial transaction involves the acquisition of some raw material, and this is rare. I observed only one such transaction during our entire stay on the atoll. I was sitting with Tom and two other men in a canoe house in Felarik, when a canoe paddled by men from Falalap came up. The men beached their canoe, and then sat on the beach, conversing among themselves. Tom asked them what they were doing there. They said that they had come to acquire a certain tree, which they wanted to make a canoe. Tom told them who the owner of the tree was and some of them went to call him. In the meantime the others unloaded a number of blankets and coils of rope, which was the payment for the tree. There was no bargaining or discussion, the Falalap men giving what they thought the tree was worth, and the owner accepting the payment without question. He neither examined nor counted their payment, nor did he attempt to keep the tree. Later, I asked Tom whether the exchange was fair, and he said that the payment was very generous."

28: Spiro--132-133
116, 583, 437, 591

(1947-48) 1949

Woleaians-1-2
Ifalik

"When a couple decides to marry, each party tells his own parents of his decision. The parents may object, but the young people may choose to ignore their objections. The only consequence of their objection, therefore, is that the couple will not live in the girl's parental home, should her parents object. The incidence of parental objection, however, is negligible. On a day decided in advance, there is an exchange of gifts between the two families. The girl's mother brings food, usually cooked taro and breadfruit to the boy's family, after which the boy's family offers coconuts to the girl's family. The boy himself brings gifts of rope toddy and fish to the parents of the girl. The food brought to the house of the boy is distributed to members of his clan. (14) [133] However, there is no public ceremony or gathering, or religious rite, the exchange of food constituting the consummation of the marriage. Should either family feel that it had given less food than the other, it will add to its gift the following day. The first night of their marriage the couple sleeps in the house of the boy's parents. They may remain longer, if they choose,

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"14. In the event that the girl is widowed, the boy's family bring gifts of food and skirts to the family of her deceased husband."

but after some lapse of time, they move to the home of the girl's parents, where they take up residence, though matrilicality is not the invariable rule.

Of sixty-six marriages studies in the genealogies in the island of Felarik (which includes the two districts of Rauau and Felarik), forty-two, or sixty-three percent, were matrilocal. The remaining twenty-four were patrilocal, autolocal, or aevam local.

The newly-weds resume their normal routine after marriage, there being no analogue to the western honeymoon. (15)"

"15. The informants were intrigued by the description of the American honeymoon, and indicated their approval by profuse 'erats' (very good), 'one week, only chow, only copulate.)"

39: Berg--48
116, 437, 484

(1902) 1903

Woleaians
Woleai

From Polvot the 'Diana' reports that more than 20 canoes from the Western Carolines have arrived there with about 200 people. The purpose of the long trip is chiefly the exchange of Taik, the turmeric prepared in Truk. This time the people came not only from Woleai and the nearer islands, but allegedly even from Feys, not far from Jap.

41: Bates & Abbott N-5 (1953) 1958
OR21 Woleai OR21
Ifaluk

262 Fish formed the basic animal food, but the people also had pigs
231 and chickens. We included domestic animals in our census of the
[161] island, and came out with a total of 260 people, five dogs, nineteen cats, thirty-three pigs and fifty chickens. The pig total included animals of all sizes, so pork was not a common article of diet. Only two pigs were slaughtered during the summer, not, as far as we could see, in celebra-
[052] tion of any special occasion. The pork was simply boiled instead of being roasted in the traditional Polynesian style.

The fifty chickens were regarded also as a source of occasional meat. We found no instance of the eggs being used for food by the local people. Soon after we set up camp, a young man came around with some eggs which he offered to trade with us for cigarettes. We made a deal and started looking forward to next morning's breakfast. We decided to boil the eggs. It turned out that I liked mine at the three minute stage, the others in a somewhat harder condition. So I dipped my eggs out of the pot at the proper time and started to break one open only to disclose, not the expected runny yolk, but a fully developed chick, ready to hatch! A hasty examination showed all of the eggs to be in the same stage.

I don't know whether this was purposeful or accidental. I wondered whether the people knew of the Phillipine delicacy, balut, and assumed that all outsiders like their eggs in a late stage of development. At any
● [437] rate, we got the idea across that we would like fresh eggs, and through the summer we were brought a fairly steady supply, always in return for cigarettes. After that first experience, we always carefully candled the eggs, occasionally finding one that seemed to be more chicken than egg, but this apparently by accident.

262 Although the Ifalukians did not eat chicken eggs, they were very fond of turtle eggs, and these at times turned up in good supply. The albumin of a turtle egg (at least of the eggs of the sea turtles of Ifaluk) does not coagulate on cooking. Don had a strong aversion to uncoagulated egg albumin, and I remember watching his efforts to make a turtle egg in a frying pan turn into something that might look like a respectable egg—yolk surrounded by the conventional white stuff to which we are accustomed. But the turtle egg still looked raw, no matter how long he fried it.

000 I, of course, made the proper jeers about this culture-bound food